3: Redlich S-3 (no date) 1936 EG1 Albania EG1

192 civilization as it did, still absorbed it into its own speech, for the vocabulary has many Latin words, while the grammar and pronunciation have remained constant to indigenous forms.

197 Albanian is difficult to learn and more difficult to pronounce. It is divided into two dialects, that of the Tosks, which has more borrowed words, and that of the Ghegs spoken in the north and being the more primitive of the two. There is to be found only a very slight line of demarcation between these two dialects. A few indigenous words come directly from the Indo-European stock as shown in the dialect of the Ghegs, such as: *Dimën* meaning winter with its plural as *dimna* and *emën* meaning name and the plural form *emna*. In the south the Tosks have these same nouns only varying in form as the *n* between vowels becomes *r*—thus, *dimër*, *dimëra* and *emër*, *emëra*.

212 The alphabet employed in the Ghegian dialects is generally Roman.

197 Not only is the Albanian language spoken in Albania proper but also in the Argentine Republic, Brazil, Bulgaria, Canada, Chile, Egypt, Greece, Italy, Rumania, Turkey,

PEAKS OF SHALA

before the Serbs were coming back to their tribes 178
and telling about the American school in Scutari, 871
so that all the people wanted their children to
learn to read and write. The chiefs themselves, [212]
hearing that there was a Tirana government, and
not being able to write or read letters about it,
or to learn from newspapers (oh, simple-minded,
mediæval people!) the truth about European
politics, saw what education meant.

The people had taken rocks from the moun- 871
tains and made the schoolhouse. They had cut
precious trees and made the benches and the
desks. They had made a slate of a slab of the
native rock, set in a rough wooden frame; they
wrote upon it with softer rocks. From Italy,
across the Adriatic to Durazzo, up to Tirana, to
Scutari, and into the mountains—a two weeks'
journey by donkey and river ferry—the bishop
had got three copy books and a bottle of ink.
Pens had been made from twigs. The priest had
one book printed in Albanian.

Since the boys must herd the flocks in the [857]
mountains, they could not spend the day in 233
school. There is so little land that the goats and
sheep are fed from trees. The shepherd climbs
a tree, carefully cuts the tender branches, and
throws them down to the nibbling beasts that
eat the young buds and strip off the juicy bark.
There is no tree in all the mountains that the
shepherds have not climbed; not a tree that is
not a branchless, gnarled trunk.

So the school was open from six to nine in the 871

10: Hasluck F-5 (1926-1939)1954 EG1 Albania EG1

would pass over any or all of his own sons in favour of his younger brother or nephew if the latter promised to be a better administrator. Ymer Tullumi of Bujars in Shpat was a case in point. His father made him heir over the heads of his two elder brothers, and in his own old age, being childless, he selected as his successor, not his oldest nephew or the eldest son of his eldest brother, but the most intelligent among his nephews. For the same reason a master whose powers had been dimmed by years or illness generally resigned his position to his successor, although he was legally entitled to remain master as long as he lived.

In his relations with the authorities and the neighbours, the master had to do his best for the family. He tried, for instance, to get the burden of taxation and unpaid labour on government roads lightened, or, better still, shelved altogether; here he might find some degree of literacy useful, though it was otherwise superfluous. To keep on good terms with the neighbours he restrained his subordinates from provocative acts such as stealing or trespassing, and if a quarrel broke out he tried to settle it before it reached the shooting stage, which was always a nuisance to everybody concerned. At home he tried to keep the domestic wheels well oiled, soothing the quarrelsome, reasoning with the disgruntled, never showing anger real or feigned, assigning to each worker, whether man or woman, a daily task. In practice the last point seldom required thinking out, since each man had early specialized as ploughman, shepherd, cow-herd or odd man. If 'hands' were few, the master must work himself; if they were numerous, he confined himself to general supervision and planning of the work of the others. His chief duty was then to see that the fields were properly tilled and the flocks well cared for. In some districts, when temporary labourers had been hired for a special job, the master of a household so big that he did not normally work with his own hands ceased to supervise the workers and joined them as one of themselves. This was regarded as gracious condescension on his part and stimulated the hired men to greater effort.

The master's rule over his household was absolute and extended to every aspect of its life. Unless he first consented, no other man might stay away from work, leave the farm for a day's outing, accept employment elsewhere, or even call in a doctor to attend to his sick child; no boy or girl might be betrothed; no child might be hired out, apprenticed, or sent to school; no woman except his

10:Hasluck F-5 (1926-1939)1954 EGl Albania EGl

682 The following story told by Miss Durham[1] throws light upon
628 the mind of a tribe on this point:

In the spring of 1908 a tribesman of Gjan, quarrelling with a tribesman of neighbouring Shosh, snatched a firebrand from the hearth and flung it in his face. It would have been bad enough to kill the man of Shosh, but it was worse to insult him with such a blow. The Gjan man, fearing the wrath to come, fled with all speed. The Shosh man was so enraged that, unable to catch the actual culprit and clear his honour by shooting him, he went to Gjan and shot 'an unhappy little boy, unarmed and but eight years old'... 'whose only crime was that he belonged to the same tribe as the offender'.... 'Gjan was filled with rage. That Shosh had the right to take blood of any man of the tribe they freely admitted, but to kill a child was dishonourable.' On the following Whit Sunday a General Assembly of Shosh met to debate the case. 'Shosh was violently indignant over the affair and public opinion ran so high that the murderer had not dared to remain in the tribe but had fled. The *Mexhlis* now was held to decide whether his house should be burnt as punishment. Many were in favour of this. The difficulty was that there was no law under which this could be done. The blood had been taken *outside* the tribe; it was therefore not a crime against the tribe and not punishable by it. The duty of vengeance lay with the dead boy's family. All agreed that if they liked to come and fire the house Shosh would not oppose it. But as the near relatives were a crippled father and a child they were incapable of executing justice in the face of the opposition which would certainly be put up by the murderer's family. The question caused great excitement. The burning of the house would entail passing a new law to punish a man for a crime against another tribe. This would mean an entire reconstruction of the code and nothing less than considering themselves as a nation, and not as detached tribes.' Miss Durham asked 'whether it were not possible at least to pass a law to punish any man killing a child not of age to bear arms'. It was pointed out that if Shosh did so and neighbour tribes did not, Shosh would be at a disadvantage.... The question was discussed for two days, and was undecided when Miss Durham left.

793 Proceedings at a General Assembly terminated in Catholic areas
21 with the drawing up of minutes by the priest, the only man present

[1] See *Some Tribal Origins* etc., p. 165.

[i.e. a ban on introducing innovations in tribal law --Analyst]

10: Hasluck F-5 (1926-1939)1954 EGl Albania EGl

who could write. Though strictly speaking a stranger, he was 713
expected by every tribe, Mirditë included, to attend all its meetings 212
and to act as clerk. Sometimes each man present, sometimes only 634
the president, appended his mark, generally a Turkish seal, to the
document. The priest signed as witness, added the date and place, [217]
and placed it in the church archives for safe keeping and future
reference.

7: Amery G-5 (1943-44) 1948 EG1 Albania EG1

or compounded and, above all, what sides the clan should take in the strife of political factions. Tsen Lezi had long been a supporter of Abas Kupi and he received us well.

It was already May, but in the mountains we had still lived amid the gales and snow of winter. Next morning, however, as we descended from Tsen Lezi's house, we came out of the mists into the sunlight and saw the broad Mati valley spread out below us like a promised land. Fat sheep and cattle grazed in the undulating pastures; whitewashed houses, the tallest in Albania, were scattered over the low, wooded hills; and beyond the sparkling river the ground rose steeply to the wild glens of Mirdita. The guerillas had not left the mountains since autumn; and now, at the sight of the sunlit valley, the long line of men winding down the hillside broke into a strident song. Presently Abas Kupi called a halt and we sat down to refresh our eyes with the view. Hitherto I had always looked on mountains as holiday grounds; but the guerillas' song touched some atavistic chord in me and for the first time I experienced the weary highlander's longing for the plain.

Mati was rich and populated, the region where the tribal system of the mountains mingled with the feudalism of the coastal plain. The land and flocks were still owned and worked in common by the different clans; but their chiefs were already known as *Beys*; and the wealthier among them employed hired labour and rented out some of their fields to poorer families. The men of Mati were reputed devout Moslems and, as is often the way of the pious, they lived well; renowned for their lavish hospitality and comfortably appointed houses. They had prospered especially under the monarchy; for King Zog was a man of Mati and his first care had been for the people of his valley. Many, though they could not read nor write, had been given appointments in the civil service; and, following the tradition of the Turks, Zog had conferred reserve commissions on most of the *Beys*. This was not indeed to compel them to military service, but to bind them more closely to his cause by the payment of an honourable and regular pension. The valley had benefited, moreover, from an ambitious programme of public works; a road and